Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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REFLECTIONS FOR THE NEW YEAR.

"Thine ear shall hear a word behind thee."
ISAIAH XXX, 21.

The voice of Experience cries from behind you,
"Pilgrims of earth, who are bound for the skies!
Hearken to me, it is mine to remind you,
Where safety may lead, and where dangers may rise."

Yes, 't is this monitor only can teach us,
The quicksands, the steeps, and the thorns of the road;
No mystical accents are these, when they reach us;
Like reason, we know them the voice of a God.

Midst the snares of temptation, so often betraying.
Or culling the sweets, full of danger to men;
Yet haply escaped, and reclaimed from our straying,
It saves us from tempting those dangers again.

Fainting and sick, in our pilgrimage often,
While waves of calamity over us roll;
Yet one happy thought all these evils can soften,
Experience proves them the health of the soul.

Laden with bounties, which heaven has sent us,
Oft we forget the kind Giver of all;
'T is then that Experience comes to prevent us,
From insidious pride, that would hasten our fall.

And when by the bonds of our duty to Heaven,
Our lives are devoted to truth and to God,
What accents of peace and of comfort are given!
What courage to walk in the path we have trod!

And as new-years roll away, and we prove all the splendor
Of life's brightest scenes, but a flattering show;
So we learn that the pleasures of earth cannot render
This world the blest home, that immortals should know.

And as new-years begin their bright course, as the day spring,
We know they 'll deceive, like their peers that have run;
And our hope, we repose on Eternity, hasting
To finish what time has but scarcely begun.

D....

RELIGIOUS INTELLIGENCE.

DOMESTIC.

UNITARIANISM IN NEW YORK. The Christian Examiner for November and December just published, contains an interesting account of the progress of Unitarianism in New York, and of the late dedication of the new church in that city, which we copy by permission, for the readers of the Register.

Only a few years have passed since the very name of Unitarian was scarcely known among us,—[New York.] The number of those who professed Unitarian sentiments, was limited to about half a dozen persons who had acquired these views in another quarter of our country. If the 'Socinian' was sometimes denounced from the pulpit, with a holy abhorrence, 'as denying the Lord that bought him—and making the blood of the atonement an unholy thing'—the 'Socinian' was as little thought of or known as an existing sect, as would have been the Pelagian or the Donatist. In short, nothing could exceed the ignorance and bigotry that commonly prevailed in regard to the character and doctrines of Unitarianism.

In the year 1819, a year which will form an epoch in the history of Unitarianism in America, the Rev. Mr Channing, on his journey to Baltimore to assist in the ordination of Mr Sparks, passed a Sunday in New York, and preached to about thirty persons at the house where he lodged. A very large proportion of his hearers were orthodox, and his sermon was not doctrinal. It was a serious exposition of the dangers and temptations to which the dwellers in a large city are peculiarly exposed, and it left a favorable impression on the minds of his audience. This was probably the first sermon delivered in New York by a Unitarian preacher, and may be considered as the germ of liberal views in this city.

Mr Channing was invited by a few friends to preach again on his return from Baltimore. In the expectation that a larger audience might be attracted, application was made to the Trustees of the Medical College for the use of their Hall. It was granted, but not without a spirited opposition on the part of some of the medical professors; and any subsequent application for the same purpose was prevented, by an intimation that it would probably prove unsuccessful, and would, at all events, be embarrassing to the personal friends of the applicants at the board.

This first public worship in this city, of the *One God in one person*, was on the 16th May, 1819. The services were conducted by the Rev. Messrs Channing and Palfrey, and both morning and evening were attended by a crowded congregation of a highly respectable character. In the evening particularly, the hall was overflowing at a very early hour.

So great an interest appeared to have been excited in the public mind by the services of that day, that it was determined by the little band of Unitarians, to take measures to procure a suitable place for social religious worship. Their views, at first, did not extend beyond the means of availing themselves of those occasional opportunities for Unitarian worship which circumstances might offer, and which, since the establishment of the church at Baltimore, might now be expected more frequently to occur. The Presbyterian clergy of New York, in their visits to Boston, were then, and in former times, in the practice of preaching in the pulpits of their heretical brethren; but since the controversy which had opened the eyes of the people to the real state of religious sentiments in the capital of New England, there was no reciprocation of this courtesy. The pulpits in New York were religiously shut to the 'Socinian,' and those who would hear Unitarian preaching in that city must provide a place of their own. The meeting convened to consult on measures for this object, consisted of but eight persons, all young men, but little known, and of little influence or property. They had something of that character of enterprise, however, which still distinguishes their father-land, and a zeal for truth no less commendable; and, nothing daunted by paucity of numbers or resources, they resolved to call another meeting forthwith by public notice. The advertisment on this occasion has been preserved, as having an interest in the recollections of 'this day of small things,' and as exhibiting a degree of prudent caution which harmonizes with the spirit that influenced the whole proceeding. It was in these words: 'All persons friendly to the establishment of an Independent Church in this City, upon the principles illustrated in the exercises of the last Lord's day at the Hall of the Medical College in Barclay street, are requested to meet at the dwelling house, No. —— on Thursday evening.'

This meeting called together fourteen persons; but not 'many rich, not many mighty were there.'—At this meeting a Committee was appointed to ascertain if any place suitable for public worship could be obtained, and if not, to report an estimate and plans for building one. In pursuance of these measures, a large room was hired in Broadway, at the corner of Reed-street; and here, from June, 1819, to January, 1821, with few intervals, religious services were performed by the ordained clergy of Boston and its vicinity. There were probably never heard in any place in the same period of time, so many sermons of equal excellence as were heard in this chapel. Yet few were permanently gathered to the congregation that worshipped there, and it perhaps would scarcely have held together much longer, but for the apparently bold resolution to build a church.

We have neither time nor room to enter into the difficulties and trials encountered by the few who undertook the responsibility of this enterprise. If there were at first those who opposed what appeared to them so rash a measure, there are none who do not now hail its success. The corner stone of the church in Chamber-street was laid on the 29th of April 1820, with appropriate religious services by the Rev. Henry Ware, jr. and was dedicated by the Rev. Edward Everett, on the 20th January, 1821. If all the bright and glorious anticipations formed on that occasion, have not been fully realized, we yet trust, that in the great decisive day,

'It may before the world appear,
'Thousands were born to glory here.'

From the time this house was opened for religious worship, the society has been gradually increasing. Towards the close of the same year, they invited the Rev. William Ware to become their pastor, and he was ordained on the 18th of December, 1821. Both before and since that period, they have been rudely opposed, but never discomfited. They have resisted every attack with truly christian prudence and mildness, and gained strength and vigor with every attempt to overthrow them. They have held on 'the even tenor of their way,' commanding respect for their opinions, where they could not inspire confidence, and refuting in their lives the calumny and reproach, which bigotry and intolerance would have fastened upon them.

It was not till about four years after the consecration of the first church, that the want of another began to be felt. We are apt to consider the progress of truth slow; but it is nevertheless sure, and it has often found its way to the mind long before its effects became distinctly visible. If Unitarianism in New-York can boast of no great and sudden accessions to its numbers, it is the more secure of losing nothing of what it has gained. But who shall pretend to count the converts to its leading principles? It is well known that there are many who are restrained by various considerations, more or less laudable, from openly joining the ranks of a small minority. But we may seek and record its triumph elsewhere. It has effectually rebuked that violence which broke forth in wrath and denunciation, even at the altar of God. It has set inquiry on foot, and where it has not produced conviction, it has disarmed intolerance. The whole tone and temper of society here, has become softened by its influences, and few are now found bold enough to disturb its harmony.*

In the Autumn of 1825, the corner stone of the Second Congregational Unitarian Church was laid in Mercer-street, at the corner of Prince-street, about a mile distant from the first church. The ceremonies were performed by the Rev. William Ware. This building was begun by a few members of the society in Chamber-street, who have proceeded with great economy and order to its completion.†

This church was dedicated on Thursday, the 7th of December, the day appointed by the Executive of the State for a day of thanksgiving, and the anniversary occasion of laying the corner stone. At an early hour the house was thronged. The services were introduced by an original hymn from the pen of Bryant. The consecrating prayer was by the Rev. William Ware; the concluding prayer by the Rev Mr Walker of Charlestown; the sermon by the Rev. Dr Channing. All the services of the day were highly satisfactory. Of the sermon it is difficult to speak in measured terms of approbation. It has been pronounced the noblest production of the very pure and original mind which composed it, and was delivered with an effect which will never be forgotten by those who heard it. It occupied an hour and a quarter, and it was regretted that the failure of the preacher's strength, compelled him to omit some interesting topics of illustration.

It may be thought a too sanguine expectation, but it can hardly be doubted, by those who are best informed of the state of religious feeling in the city of New-York, that nothing is wanting but a preacher of talents and fervency, to gather, almost immediately, a full congregation in the Second Unitarian Church. The few members of the first church, who will be drawn to the second by the greater convenience of local situation, will have their places soon occupied, while they will carry with them the order and system which they have learned in the regulation of the church they leave. They will serve to harmonize the two societies, which, it is hoped, will act with a combined impulse for the common good and the advancement of the common cause of christian truth and christian righteousness.

* The great changes which are taking place among the Quakers, may be partly referred to that introduction of Unitarianism into the city of N. York, which we have attempted to describe; but these changes are worthy of distinct consideration.

† It is 80 feet long and 63 feet wide, of the Doric order, with a receding portico or vestibule. Four large columns in front support a pediment, which, with the wings, is surmounted by a broad tower, extending the whole width of the front. The entablature is without blocks or triglyphs, the design having been taken in part from the Choragic monument of Thrasyllus at Athens. The walls and columns are of brick covered with cement in imitation of marble. The pedestals and steps are of granite. The interior is beautifully arranged; the principal floor containing one hundred and thirtytwo, and the gallery or organ loft, twentyfour pews. The pulpit is of a pedestal form, with a pedestal and balustrade on each side. The whole is correct in proportion, chaste and neat in design and execution.

SELECTION.

FROM THE BOSTON PATRIOT.

OF CHRISTMAS AND NEW-YEAR.

Instead of moral and religious reflections on this festive season, which may be found in plenty in many a good book, from Addison's Spectator down to the several "Chrstmas and New-Year literary presents," we shall beg leave to turn the attention of our readers to the history of the origin, the variation, and different faces, which those ancient festivals have put on in the *old* word and in the *new*.

We see traces of them both, beyond the period of Christianity. The celebration of the birth of Christ, with joy and merriment, did not take place till about 400 years after the crucifixion. We find among the Greeks and Romans that the most popular of their festivals were those in honor of Bacchus and of Flora, excepting, perhaps, their Sturnalia, in which their slaves were allowed to forget the miseries of their situation. The festival of Bacchus was not the frolic of drunkenness, but an enthusiastic expression of thanks and gratitued for the blessings of the VINE; for the juice of the grape was then a chaste and wholesome drink compared with our modern ardent spirit, which is put into all the wines which we receive from abroad.

The great Sir Isaac Newton, who did not confine his wonderful powers of mind to astronomy and the laws of nature merely, informs us that Julius Cæsar established a festival on the 25th of December, being the winter solstice, or shortest day, and which those heathens consider the birth-day of the SUN, as it then began to return, making every day longer and longer. On this day they decorated their altars and temples with *ivy*, and other plants of a durable green. Sir Isaac Newton says—"The heathens were delighted with the festivals of their Gods, and were unwilling to part with those delights; therefore, St Gregory, to facilitate their conversion to christianity, instituted the annual festivals to the Saints and Martyrs. Hence it came to pass, that for exploding the festivals of the heathens, the principal festivals of christians the succeeded in their room, as the keeping of *Christmas*, with *ivy*, feasting, play and sports, in the room of the *Bacchanalia* and *Saturnalia*." It is the custom even now in several parts of England, to deck the churches and houses, at this season, with *ivy*. We in this country, not having the scandent-ivy, nor the permanent vine leaf of Bacchus, use the spruce and the hemlock, as the most sightly of our *ever-greens*.

Many people amongst us have supposed and believed that the celebration of Christmas, with joy and merriment, was a Christian ordinance, as if there were authority in the New Testament for thus celebrating the birth of our Saviour, which is entirely of a modern, Roman Catholic origin, and copied from them by certain protestant communions, but by none so closely as the Episcopalians of England, which was one great cause of umbrage to our forefathers, who actually made laws forbidding "the keeping of Christmas."

It has been a puzzling idea to some how it should happen that seeing we date "the year of our Lord" from the birth of Christ, yet our year does not begin until a week after the nativity of the Saviour. We leave the task of explaining it to more learned heads than our own. We only know that our Saxon-heathen ancestors began the year on the 25th of December, and that they made it, as did the Roman heathen, a day of rejoicing and festivity. That it was a day of rejoining and festivity, and merriment, rather than religious observance, appears from the common salutation now in use—"*I wish you a* MERRY *Christmas.*"

While the ancient heathen commemorated with joy the commencement of the *New Year* that began on the *25th December*, on which day the SUN began his return, *lengthening the days*, as he approached, they hailed the blessing with joy and gladness. The idea was at once philosophic and natural. The SUN, to a reasoning people not favored with revelation, appears the God of this lower world, the visible source of light, life, health, and cheerfulness. It therefore is no wonder that a people deprived of the light of divine revelation should consider the SUN the

"SOUL of surrounding worlds!
Without whose quick'ning glance, this cumbrous earth
Would be a lifeless mass, inert, and dead,
And not, as now—the green abode of life."

Indeed the diurnal returning Sun in such a glorious, heart-cheering object, that Thomson has happily expressed the feelings of all mankind, when he says—

"Lo! yonder comes the powerful King of day
Rejoicing in the East!—Prime cheerer, Light,
Of all material beings first, and best!
Efflux divine!"

We learn from St Chrysostom and from St Ambrose, that as the heathens made the 25th of December the birth-day of the Sun in the firmament, so the Christians in their day, applied to the same time the birth of "the SUN *of Righteousness*," and by so doing they made converts more easily from heathenism to Christianity.

It appears from all accounts, that the exact time of the year when Christ was born is a matter of dispute yet unsettled among the learned doctors of the Christian churches, only that it was in warm weather. It also appears from the writings of "the *Fathers*," that the birth-day of *Christ*, or the "MASS" of Christ, was not kept as an holy day, until about 350 years after the death of the Saviour, after which it became the most splendid and august of all the *masses* of the Roman Catholic church, and has insensibly run into the old celebration of the *New-Year*. St Chrysostom tells us, that commemorating the nativity of Christ was a novelty in his day; and that as the day was uncertain, it had been fixed, from tenderness to new converts, on the 25th of December, eight days prior to the secular year.*

Whatever differences, or shades of difference, respecting the precise time of the birth of Christ, there is little or none as to the propriety of considering it a *holy* day among Christians in this country. In England it is a season of sports, merriment, frolic, and good cheer, which came down to the English from two opposite sources—their Saxon ancestors and the Roman Catholic church; the one a heathen, the other a papal source. How our Saxon ancestors came by it we cannot tell. It appears that the *religious* observance of the nativity came from the Catholic church in the fourth century; and that its celebration by sports, good cheer, and merriment, came from the festivities of the new year among the heathen. The English kept both zealously. Thus in Shakspeare's "*Twelfth Night*," the song of "*Christmas comes but once a year*," had a reference to dance, frolic, and feasting, and not to any thing serious.

We began with the customs of the heathen of the old world, and shall end with relating some curious rites and ceremonies of the heathen of the new, and leave to antiquarians the task of tracing the connexion, if there be any, between them.

When the Spaniards, under Cortez, invaded Mexico, they found there a mild and happy people, more than half civilized. They appeared to be as far advanced in the arts and manners of civilization as were the Jews, when Moses led six hundred thousand of them out of Egypt to the borders of the land of promise. The Mexicans had curiously built temples, with altars; and their worship was accompanied by a series of sacrifices, more constant and numerous than those of the Israelites. They worshipped the sun, and sat up, as the Psalmist says—"a tabernacle for him: (Ps. 19.) and the Mexican priests seem to have said to the people, in the language of king David,—"the Lord God is a Sun," "which is as a bridegroom coming out of his chamber: His going forth is from the end of the heaven; and his circuit unto the ends of it; and there is nothing hid from the heat of it."—Beside the Sun, the Mexicans worshipped the Invisible Spirit who made the Sun. With their sacrifices and ceremonies they inculcated the strictest morality and purity, and enjoined very rigid rules of industry. Idleness was among the vices most strongly denounced.

They had little festivals every month; and one very grand one in the twelfth month. On the 16th day of this month, they covered all the temples and the corner stones of the streets of the city of Mexico with green branches. They also spread before the door of the sanctuary of their great God, Tezcatlipoca, a mat made of the palm tree, and sprinkled upon it some meal. The high priest stood in watch all the preceding night, and went frequently to look at the mat, and as soon as he discovered any footsteps on the mat, which had been trod upon, no doubt, says the Abbe Clavigero, by some other deceitful priest, he cries out—"Our great God is now arrived!"—All the other priests, with a great crowd of people, repair there to adore him, and hail his arrival with hymns and dances, which are repeated all the rest of the night. At sunset they made great entertainments, at which they drank more than usual of a moderately intoxicating drink.

As an offspring of the Sun, they celebrated a festival in honor of the god of fire; and in the same month was another festival in honor of the Mother of the Gods; among its ceremonies was that of lifting up the children by the ears into the air, to be noticed and blessed. The ferocious Cortes never took advantage of any of these rites of the South American heathen, to engraft on them the rites of the Catholic church, but destroyed the images of their Gods, and substituted that of the Virgin Mary, the mother of his God; and terribly and dreadfully shocking were the cruelties exercised on that mild and industrious people, to compel them to renounce their images, and substitute those ordained by the Popish superstition.

But the festival that terminated their secular century and began another, was the most splendid and solemn, not only among the Mexicans, but among all the nations of that empire, or who were neighboring to it.

On the last night of the century, if we may use that term for a period which ended in fifty-two years, they extinguished the fire in all the temples and houses, and broke their vessels, earthern pots, and all other kitchen utensils, preparing themselves in this manner for the end of the world; which they expected with terror, at the termination of each century! Then the priests, clothed in various rich dresses, and ensigns of their gods, and accompanied by a vast crowd of people, issued from the temple, and marched out of the city to the mountain Hnixachtla, near the city of Iztapalapan, more than six miles distant from the capital. They regulated their journey, in some measure, by observation of the stars, in order that they might arrive at the mountain a little before midnight, on the top of which they hoped the new fire would be received from the Deity. In the mean while the people remained in the utmost suspense and solicitude, hoping on the one hand to find from the NEW FIRE A NEW CENTURY granted to mankind! and fearing on the other, the total destruction of the human race, if the fire, by divine displeasure, should never be again kindled. Husbands covered the faces of their pregnant wives with the leaves of the aloe, or shut them up in granaries. Those of the first rank who did not go out with the priests and people, mounted upon the terraces of their houses, to observe from thence the event of the ceremony. The chief-priest who officiated at the reception of the re-kindled fire, was of the highest order. A brave prisoner was then sacrificed, numbers of whom they kept in reserve for solemn occasions of sacrifice. The priest had in his hands two pieces of hard wood, and the fire was received with them, or by them, upon the breast of the human victim.

As soon as the fire was kindled, an universal shout of acclamation ensued, with other demonstrations of joy. A large fire was then made on the summit of the mountain, that it might be seen from afar, and in it they burnt the victim they had sacrificed. Immediately after they took up portions of the sacred fire, and strove with each other who should carry it most speedily to their houses. The priests carried the fire to the greater temple of Mexico, from whence all the inhabitants of that capital were supplied with it. During the thirteen days which followed the renewal of the fire, which were the intercalary-days, interposed between the past and ensuing century, to ad-

* See an article on Christmas in the last Christian Inquirer.

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just the year with the course of the Sun, they employed themselves in whitening the public and private buildings, and in furnishing themselves with new dresses and domestic utensils, in order that every thing might be *new*, or at least to appear so, upon the commencement of the new century —every place resounded with the voice of gladness, and *mutual congratulations*, on account of the *new century*, which Heaven had granted them. The illuminations were extremely magnificent; their ornaments of dress, their entertainments, and dances, were splendid but solemn. Among their games was that of the *flyers*, which was a high mast, resembling somewhat that of the modern *gymnasium*, but vastly more complicated, ingenious, and worth imitation.

It is a very curious matter in the history of man, that those Mexicans detached from and totally unknown to Europe and to Asia, should have certain rights, ceremonies, belief and practices resembling both. Who taught them sacrifices and incense? Who taught them a species of baptism of their infants—saying on the occasion—*May the* INVISIBLE GOD descend upon the water and cleanse thee of every sin and impurity, and free thee from evil fortune? Who inspired them to say to the child—the life on which thou art entered is sad, painful, and full of uneasiness and miseries; nor wilt thou be able to eat thy bread without labor: May God assist thee in the many adversities which await thee?*

Who can read of the tortures inflicted on that mild and peaceable people by Cortes and his followers, without joining with the present race of Mexicans in execrating the name of a Spaniard?

* See a full account of these things in Clavigero's History of Mexico.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JANUARY 6.

It must be well known to most of our readers, that a serious schism has for some time past existed, in the Quaker societies at the south, and particularly at Philadelphia. Tolerant and peaceable as this denomination of Christians has been justly esteemed, yet there have been among them, as well as among other classes of Christians, some violent and intolerant individuals; and unfortunately it happens, that when such men are either leaders, or men of standing and influence in society, they too often draw after them the unthinking and the timid.

The subject of controversy among the Quakers, to which we allude, has not, that we are informed, any reference to modes or rules of government or discipline, but is of the same character with that, which has for some years past existed in almost all the religious sects among us. The religious arbitrators of the present day seem quite determined that the features of orthodoxy, which in time past have varied almost as the hues of the chameleon, shall settle down to some known and acknowledged standard,—and that a belief or disbelief of the doctrine of the *trinity* shall be the grand test of the correctness of a man's faith. This appears to be the present subject of controversy among the Quakers. In conformity with the example of Penn, their great leader in this country, and with the dictates of unperverted reason, the Quakers generally have embraced the simple doctrine of the Divine Unity. Some however dissent; and true to the spirit and example of self-styled orthodoxy in other cases, they denounce unhesitatingly and unrelentingly every preacher and defender of the "*heretical*" doctrine. To such an extent, indeed, have the intolerant among the Quakers in Philadelphia carried their opposition to the preachers of the divine unity, and so great is the excitement, on the other hand, in favor of the doctrine and its preachers, that unhappy disturbances have lately taken place, even in their places of public worship. A writer in the last New York Christian Inquirer, after giving a brief history of a schism of a similar character, which took place about the year 1690, proceeds briefly to relate some of the circumstances of these disturbances. This part of the communication we quote, not to express our approbation of the proceedings of the friends of Mr Hicks on this occasion, but merely as illustrative of the present state of belief and feeling among that class of Christians on the subject of the divine unity.

"While writing this essay, I am informed of the unhappy and mournful occurrence in Philadelphia.—That readers may be correctly acquainted with these sorrowful dissentions, I here state them with a strict regard to impartiality.

It appears our venerable and beloved minister, Elias Hicks, attended the Pine-street meeting, on the morning of the first day the 10th inst. and preached to a very crowded audience, more than an hour, to the great satisfaction and gratification of almost every one present. But as soon as E. H. had finished, Jonathan Evans, the leading Elder of that meeting, arose, and denounced E. H. as holding to, and preaching doctrines which the society disbelieved and disapproved, and that he felt it his duty thus to bear his testimony and that of the society against him. To this E. H. partly rose and mildly remarked in substance, that he was willing to leave all that had been said to the consideration of those present. This attack on that justly beloved minister, produced a strong feeling of indignation, which it was very evident was hard to be suppressed within due bounds of order.

In the afternoon of the same day, this great and powerful minister of true christianity and Quakerism, attended the meeting in Twelfth-street, and again preached to the edification of another crowded audience.

But it is a most painful task to say, that here Thomas Wistar, also the leading Elder of that meeting, rose immediately after E. H. had done speaking, and made, or attempted another denunciation against him. But unhappily, so soon as the object was clearly understood, the indignation of almost all present was not to be restrained, and it broke out by spontaneous hisses, and a thousand or more voices called out 'down—down—out with him—out with him.' Such indeed was the general tumult and uproar, that it was some time before even the voice of their venerated and much abused minister could be heard to allay and to restore order. He finally pathetically appealed to their personal regard for him, and that alone quieted the tumult. But the indignation against Thomas Wistar, was not diminished, although silenced.

This proceeding against Elias Hicks, beyond all doubt, was premeditated, inasmuch as the actors used almost the same words in their denunciations, and the whole had the appearance of a concerted plan to silence all toleration—especially to destroy the usefulness of E. H.

What proves the conduct of J. Evans and T. Wistar as acting in mutual concert and premeditation, is, that in both the discourses of E. Hicks, he never once touched on any doctrinal point, so as to offend the most captious of his opponents. His whole communication related solely to the importance of our moral duties. Such was the immense concourse collected to hear this extraordinary man, that both meeting houses were filled long before the usual time, and thousands had to retire without being able to get a seat, or to even enter the door."

It is understood that a Course of Sunday Evening Lectures, on important subjects of practical religion is to be delivered, during the three coming months, in the Federal-street Church and in the Second Church, (Mr Ware's,) alternately. The first will be preached next Sunday evening at Federal-street, to begin at half past six o'clock.

In entering upon this course, those who undertake it do not mean to express an opinion that it is a duty to attend extra religious services, nor that this is to all persons the most profitable mode of spending the Sabbath evening. Much less would they express a wish that those who now spend that evening profitably and pleasantly in using means of private improvement, or in the instruction of their children, or in the domestic circle, should leave their closets; and firesides for the preaching of the word. They would rather urge them not to do it, since two services fait'fully attended are sufficient for edification, and private and domestic religion is as important to occupy the time of the sabbath as public worship.

But there are many families who do not and will not spend their evening profitably at home; who are in the habit of going abroad in search of occupation; and such might be profitably attracted to a religious service. There are many individuals, especially in a large city, whose peculiar situation is such, that an evening at home, (or rather at the place of their residence,) would be nearly lost to them—who are either unable to excite and employ their minds to advantage, or who would be prevented by unavoidable interruption from attempting it; and who therefore may find the employment and excitement they need, in a religious meeting. There are also persons in all our congregations who have a taste for public religious meetings and derive from them gratification; who may without impropriety or injustice to their families pass the evening away from home; who are therefore in the habit of attending an evening service somewhere, and who would prefer to attend in our own churches, if they were open. From those various classes, it is believed an assembly may be collected, which should be instrusted, excited, and improved in religion; and for such—for their benefit and gratification,—the present course is undertaken. It is limited to the season of long evenings, and will cease on the last Sunday in March.

Among the encouraging signs of the times, we notice with peculiar satisfaction, a practice, which though seemingly small in itself, is destined, we think, to produce a very happy, and by no means unimportant influence on the whole community. We allude to the practice, which has lately been adopted on ordination occasions, in several instances, of excluding the use of ardent spirits, and in some instances, of wine from the entertainments. A clergyman, however deeply he may have the moral and religious welfare of his fellow-men at heart, can have no reasonable hope of the efficacy of his precepts, unless they be sanctioned, undeviatingly sanctioned by his own example. The first public hint on this subject, which we recollect to have seen, was in a communication which appeared in the Christian Register, in 1825.

The suggestion of a reform was approved and adopted. The first instance that we recollect, was at Waltham, at the ordination of Rev. Mr Whitman, where, instead of rum, brandy, and wine, the ordaining council, (much to their satisfaction,) were supplied, before the public services, with hot coffee, bread, &c; and no ardent spirits were used at dinner. The laudable example has been followed, we presume, in other instances, though the only one that we now recollect, was at the late ordination of Rev. Mr Ripley, over the new church and society in Purchase-street, in this city; on which occasion, ardent spirits were entirely excluded.

The same manner of entertainment was observed at the late ordination of Rev. Mr Beecher, at Park-street church. On this occasion, the following vote was passed by the church, in reference to provisions to be made for the ordaining council.

"Whereas many ministers of the Gospel and Christians as well as other repectable members of the community are at the present time adopting measures to suppress the crying sin of intemperance which is so mournfully prevalent throughout our country; and whereas this Church view with much satisfaction the spirit which is thus manifested and deem it a solemn duty to give the sanction of their opinions and to contribute their influence to promote so praiseworthy an object. Therefore,

"*Voted unamiously*, That the Committee of Arrangements be requested to dispense with the provision of ardent spirit in their preparations for the ordination dinner."

The council assembled on the occasion, in approbation of the proceedings of the church, passed the following vote.

"In accordance with a vote of Park-street Church requesting their Committee of Arrangements to dispense with the use of ardent spirits in their preparation for the dinner this day,

"*Voted*, That the Council highly approve of this measure, and view with satisfaction the principle which is thus manifested, and deem it a solemn duty to give it their sanction."

We understand that wine as well as ardent spirits were excluded from the table at dinner.

The Anniversary Discourse before the *Howard Benevolent Society*, will be delivered on Wednesday evening next, in the Old South Church, at seven o'clock. It can be necessary to do no more than announce this in order to secure the attendance of its friends and a benevolent public. The claims of the Society are understood and established, and its labors appreciated. We have before us the recent annual Report, from which we make a few extracts.

"It gives your committee pleasure to mention, that soon after the last Anniversary, your Treasurer received a note from Ebenezer T. Andrews, Esq. informing him that he had transferred eight shares in the Manufacturers' and Mechanics' bank of this city, valued at fifty dollars each, to be added to the permanent fund: for which generous donation, your committee, in behalf of the Society, presented to him their sincere and grateful acknowledgments; and more recently your Treasurer has received one hundred dollars—being the legacy of the late Mrs. Dearborn, of whose memory they would make honorable mention: this sum is also added to the permanent fund, increasing it to twenty-four hundred dollars, exclusive of the above mentioned shares. It also deserves grateful notice that your President has kindly furnished a bed, at the Hospital, to be at the disposal of your committee, and which has since been in constant use. Two of Jenks' patent alleviators, have been purchased, which have been of essential service to the sick.

The receipts into the treasury have amounted to $1809 79—viz. public contribution, $577 75; income of permanent fund, $126; subscriptions and donations, $1112 04. Amount expended, $2071 93. Leaving a balance due the Treasurer, of $262 14, to be refunded.

Your committee have afforded relief to the amount of $1877 28, in 657 different cases, comprising in number 1104 adults and 1183 children,—at 2277 different times; 677 in fuel and 1574 in groceries and provisions. More than one half were instances in which assistance had not been before rendered by your Society: 374 *were widows:* 461 cases of sickness, (380 adults and 81 children,) and 61 have died. In most cases assistance, from various causes, has been afforded but once or twice, while others have been repeatedly and essentially aided.

There is one aspect in which your Society must be viewed with approbation by all, and which would seem to recommend it to general confidence and support. Its adaptedness to detect false and idle pretenders to poverty, and the good influence it has hitherto exerted by a course of personal investigation. It is apprehended that, in this city, a system of deception is successfully practised by some individuals, on the benevolent and humane, to the injury of the virtuous and unobtrusive poor. Were this Society made the medium of relief, in cases of unknown or doubtful application, imposition would seldom be successful—and may not your committee respectfully suggest, that where personal examination cannot be made, the applicants should be referred either to the overseers of the poor, or to your committee; and in the latter case, the intended charities be caused to flow through the channel of this Society, and thereby augment its means of usefulness?

It is also a peculiar excellence of this institution, that it expressly contemplates almsgiving, as an instrument of imparting moral and religious instruction. Your committee, as they have been able, have kept this object constantly in view: and they are fully convinced that gratuitous aid and religious instruction should accompany each other, and a broad line of distinction drawn between the virtuous and vicious, if permanent good is to be effected.

We learn that the Congregational Society of Hardwick, on the first inst. voted to invite Mr Nathaniel Gage, from the Theological School at Cambridge, to settle with them in the ministry. It may be gratifying to some of your readers, says a correspondent, to know the fact, that on a pleasant day in Nov. last, this large town gave but twenty-five votes for a member of Congress; and on Monday last, (Jan. 1st.) though a severe storm, this reputed orthodox society gave in 138 votes, 101 in favor, 37 opposed.

We learn also that Mr Alonzo Hill, from the same School, has received an invitation from the second Congregational Church and Society in Worcester, to become colleague pastor with the Rev. Dr. Bancroft.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—It is unnecessary to point out wherein T. T. misconstrued my intention in remarks on the propriety of young children attending church. I accord with all his statements respecting the value of early impressions. My complaint *solely* pertained to children who *would not sit still*, but who would climb on the seats, promenade the pew and talk in disturbing whispers. I still maintain that parents have *no right* to take *such* children to meeting. They are *great* disturbances. I speak from sad experience; and lately a friend told me, that owing to the uncontroled turbulence of a restless child two pews distant from him, his attention was seriously distracted. T. T. thinks young children "may be made to sit still, or read, or learn a hymn." Against such I make no complaint. He allows children may "learn troublesome habits at church"—ought such then to go, unrestrained? Though I cannot accede to T. T's mode of enforcing his ideas of reform, I most heartily wish him all success in preventing an abuse, which I hereby consign to his more adroit management.

S. S.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—In your paper of the 13th of May last, you gave us a short communication with which I was much pleased, from a writer, under the signature of A. L. B. in relation to Mrs Barbauld's Hymns in Prose for children. This communication, perhaps you will recollect, was accompanied by a hymn in the style of Mrs Barbauld, in which the writer endeavored to present, in the same alluring dress, some of the truths of revelation. The writer encouraged us to hope, that if his attempt was approved, he should pursue it, and offer to the public others on the same plan.

Such a book would be a valuable addition to our meagre list of good books for children, and I cannot but express the hope, that an undertaking, so well commenced, will not be abandoned.

R.

NOTICE.

The Depository of the American Unitarian Association is removed from No. 81 to No. 72 Washington-street, directly opposite the former place. Bowles and Dearborn have been appointed General Agents, with whom all other agents will please to correspond, and from whom subscribers will receive their tracts. All the tracts of the Association may be obtained at the established prices at the present depository.

EZRA S. GANNETT, *Sec'y.*

Those who purchase the Tracts of the American Unitarian Association, for distribution, may still obtain them at the former depository, 81 Washington-street.

LITERARY.

By the late arrivals we have received our files of English periodical works. The late hour at which we received them, prevents our giving a very full or systematic abstract of the intelligence they furnish.

The Monthly Repository for October contains a prospectus of a new series of that work, the publication of which commences on the first day of January. We give the following extracts from the prospectus.

"In the Unitarian body, the Monthly Repository has long been the principal and indeed the sole, periodical publication which could be considered as the organ of their sentiments; and its value in this point of view has been generally acknowledged. The time is, however, arrived when a work upon a somewhat different plan, and aspiring to higher excellence of literary execution, seems to be called for; and it has been thought that in the hands of several joint proprietors, and under the superintendence of conductors whose names should not be divulged, the impediments which have necessarily restricted the powers of the Editor might be effectually avoided, the work raised in its literary character and reputation, and its circulation very considerably extended. With this conviction, the copy right has been purchased by a number of individuals, under whose auspices a New Series will be commenced on the first day of January next.

"The objects contemplated in the New Series of the Monthly Repository are substantially the same as those which were aimed at in the original work. It will, like its predecessor, comebine the twofold character of a Theological and Literary Miscellany, and be made a REPOSITORY for the productions of men of learning and talents of all sentiments, on the different topics of Literature, Religion and Morals. The conductors intend that it should stand in the foremost rank of those journals which are zealously devoted to the cause of Liberty. Their pages will always be open to the free discussion of all controverted subjects which may properly fall within their province, so long as the discussion is conducted with that ability and courtesy which ought ever to distinguish the writings of the Scholar and the Christian.

"The New Series of the Monthly Repository will of necessity convey the opinions, and be imbued with the feelings and prepossessions, of the persons from whom it emanates; but this circumstance will not be allowed to degrade it into a merely sectarian publication, the exclusive vehicle of party prejudice and intolerance. If to a certain extent it will be employed in the exposition and defence of unitarian tenets, (the denomination *Unitarian* being here understood in the most comprehensive and catholic sense,) the conductors will always give insertion to papers avowedly intended to controvert them, with this only reserve, that they display a competent knowledge of the subject, and be kept within the legitimate boundaries of fair and liberal discussion.

After some further remarks on the manner in which the work will be conducted, the prospectus concludes with the following paragraph.

"The conductors will only add, that it will be their steady aim to render the New Series of the Monthly Repository worthy of the denomination to which they belong, by the christian liberality of spirit it will display, and the learning and talents that will be enlisted in its execution; peculiarly acceptable to those who concur with them on the great principles of Religion and Morals, as the faithful expositor and advocate of their faith; and interesting also, in no small degree, to the reading public of all classes and opinions, from the nature and importance of the subjects it will comprise and discuss, and the various and useful information it will periodically communicate. Whilst they scruple not to avow that its primary purpose is to exhibit and recommend their own sentiments, it will be their anxious endeavor to exclude from it whatever is offensive in the bigotry of party spirit, and to dedicate it, to the best of their judgment and ability, to the furtherance of the sacred cause of Religious Freedom, of Christian Truth and Virtue, and, as the result of the whole, of the permanent Happiness of the human race."

The English Monthly Repository for October gives the following item quoted from the newspapers of the month.

"*Lost Books of Livy.* We congratulate classical scholars on a discovery being made, (as stated in the Brussels papers received yesterday,) of a great desideratum, a '*hiatus valde deflendus*' in literature. If the statement be true, it is of the highest possible interest to the historian, and to literature in general. It is asserted, that the learned Abbe Rosch, who is employed in the library there, has discovered, in a Capuchin convent, fifteen of the lost books of Livy, which have been missed for so many hundred years. To the scholar, this discovery will scarcely rank beneath that of the philosopher's stone to the alchemist."

The Ecclectic Review for November gives the following, under the head of Select Literary information.

"We are requested to state, that the long-promised Romance, 'Paul Jones,' by Allan Cunningham, the well-known author of 'Sir Marmaduke Maxwell,' &c. is on the eve of publication.

Next month will be published, in one handsome pocket volume, with engravings on steel by James Mitchell, from drawings by J. M. Wright, Specimens of Sacred and Serious Poetry, from Chaucer to the present day; including the Sabbath, &c. by Graham, and Blair's Grave. The whole illustrated by Biographical Notices and Critical Remarks, by John Johnstone.

Mr Tennant, the Author of 'Anster Fair,' has nearly ready for press, a work entitled, 'Papistry Stormed; or, the Dingin Down o' the Cathedral.'

Nearly ready, in one volume, 12mo. Discourses on the Duties and Consolations of the Old. By the Rev. Dr Belfrage, Falkirk, Author of 'A Monitor to Families; or, Discourses on some of the Duties and Scenes of Domestic Life, &c.'

In a few days will be published, in 8vo., Mathematical and Astronomical Tables, for the Use of Students in Mathematics, Practical Astronomers, Surveyors, Engineers, and Navigators; with an Introduction, containing the Explanation, and the Use of the Tables, illustrated by numerous Problems and Examples. By William Galbraith, M. A. Teacher of Mathematics in Edinburgh.

Early in November will be published, The Revolt of the Bees, a tale in prose.

In the press, A Sequel to the Diversions of Purley; containing an Essay on English Verbs,

with Remarks on Mr. Tooke's Work, and on some Terms employed to denote Soul or Spirit. By John Barclay.

In the press, a Memoir of Mrs Frances A. Bell. By the Rev. Johnson Grant, M. A.

In the press, Death on the Pale Horse, a treatise illustrative of Rev. vi, 8. By the Rev. John Bruce of Liverpool.

Mr Churchill, Surgeon, is preparing for the press, a second edition of his treatise on Acupuncturation, which will be illustrated by many additional cases of its successful application.

Mr. James Jennings has already for the press, Ornithologia, or the Birds; a poem, in two parts; with an Introduction to their Natural History, and copious Notes. The work will form an 8vo. volume, price to Subscribers, 12s.

A New Weekly Publication, entitled, The Parliamentary Reporter, will appear on the Meeting of Parliament.

On the eve of publication, The Story of a Wanderer; founded upon his recollections of Incidents in Russian and Cossack scenes. In one volume, post 8vo.

Also, Thoughts on Domestic Education, the Result of Experience. By a Mother, Author of 'Always Happy,' Claudine Huitson,' 'The Sources of Happiness, &c.' Post 8vo."

CONGRESSIONAL SUMMARY.

IN THE SENATE.

[From Dec. 18 to 22.] A petition was presented praying for the establishment of a national armory, on the western waters. Several bills passed stages which will be noticed when finished.

The vote by which the Senate refused to accept the resolution offered by Mr Reed, of Mass. on Friday last, for inquiring into the expediency of appropriating certain Public Lands, was, on motion of Mr Johnson, reconsidered, and the resolution was adopted.

Notice was given by several members of the intention to ask leave to bring in bills.

Mr Holmes submitted a resolution relative to the reduction of duties on articles imported from beyond the Cape of Good Hope.

The Bankrupt bill was made the order of the day for Tuesday the 26.

Tuesday, Dec. 22. The credentials of Mr Eaton, of Tennessee, reappointed a Senator, were presented. A petition was presented from Isaac Smith, of Virginia, praying for indemnity for French spoliations. It was referred to the select committee on the subject.

The consideration of the petition of certain officers of the army praying for a grant of lands, was transferred from the Military Committee to the Land Committee.

The bill to abolish imprisonment for debt, was reported by Mr Johnson, with amendments. It was ordered to be printed. Two bills for the relief of private persons passed stages. A bill for the relief of the New-England Mississippi Land Company, was reported, read, and ordered to be printed.

After being engaged two hours in the consideration of Executive business the Senate voted to adjourn to Tuesday.

IN THE HOUSE OF REPRESENTATIVES.

[From Dec. 18 to 22.] Petitions were presented by 26 different members.

A resolution was adopted directing the Secretary of the Treasury to inform the House respecting the merchandize shipped from the different States, to the West Indian Islands other than those belonging to Great Britain; and also to furnish other information relative to the trade between this country and these islands.

Several bills of a local or individual nature were reported by the several committees, and many unfavorable reports were made on private petitions.

Friday, Dec. 22. Reports were made on Private Land claims, and Indian affairs and acted on.

Sundry resolutions were offered and agreed to; among which we notice the following. By Mr Campbell in relation to desertion from the Army. By Mr Allen of Mass. to inquire into the expediency of establishing a post road from Greenwich in Mass. by New Salem, Warwick, &c. to Keene, N. H. By Mr Barney, for inquiry into the expediency of creating the office of Commissioner of the Customs, to superintend, under the direction of the Secretary of the Treasury, this important branch of the revenue, and to enforce a greater uniformity in the collection of the duties. By Mr Weems, for inquiring, by the Judiciary Committee, into the expediency of amending the Naturalization Laws, so as to admit persons, giving evidence on oath that they have resided within the United States for at least five years, to be deemed citizens of the United States, upon taking the usual oath of allegiance, and paying the usual fees. Agreed to. By Mr Hamilton, for inquiring into the expediency of graduating the pay of the Surgeons and Assistant Surgeons of the Army, in proportion to the length of time they may have been in the service.

The Speaker laid before the House a report of the Secretary of War, on the subject of the intended fortifications at Charleston, S. C. covering a report from Gen. Macomb, of the Engineer Department, in relation thereto.

Three bills from the Senate were read and referred to Committees. Two engrossed relief bills were passed and sent to the Senate.

STATE LEGISLATURE.

The General Court of this state assembled at the State House in this city on Wednesday. The Governor's Message was communicated on the same day. In the House of Representatives five hundred copies were ordered to be printed. In the Senate the principal subjects of the Message were referred to various committees.

Several petitions were read and committed in the House. The petition of J. Skinner and others being called up was committed to the committee on bridges.

The hour of meeting was fixed by both Houses, at 10 o'clock each morning.

A brief abstract of the Governor's Message is given in the Daily Advertiser of Thursday, which we take the liberty to quote instead of preparing an abstract ourselves.

In the Message of the Governor, he recommends strongly to the Legislature, the important subject of improving the means of communication with the interior, and particularly the proposition of a railway to lead from Boston to the western parts of the State, on which a committee of the House of Representatives are prepared to make a report. He recommends some further provision by the legislature, for increasing the means of instruction, and particularly for increasing the number and improving the qualifications of teachers. On this subject he suggests the expediency of making a grant of an annual sum, for a limited number of years, to any literary institution now established or hereafter to be established, which shall first satisfactorily provide for a course of instruction, in the qualifications and duties of teachers of youth, in a manner satisfactory to a Board of Visiters, to be constituted for the purpose of examining the plan of the institution applying for the bounty, and inquiring from time to time into its means, and course of instruction, with the power of deciding upon the justice of its claim to the bounty, on conditions to be prescribed by the Legislature. He recommends a revision, and certain amendments of the law passed by the last Legislature, relative to the laying out of Highways.—He relates the progress which has been made in the erection of the new State Prison, sufficient for the separate confinement of three hundred convicts, which was directed, by an act of the last Legislature, to be built within the limits of the State Prison yard, at Charlestown. It appears that the foundation is already laid, and also part of the floor, which is formed of large slates of granite.—The work is done by the convicts, under the direction of a single master mason. The expenditure hitherto, including the work of the convicts, has been $18,000 dollars, including $13,000 from the credits of the prison, leaving $5,000 paid from the Treasury of the State. It is computed that the prison will be completed in eighteen months from this time. The accounts of the prison, to the 1st October last, show a balance in favor of the State, after defraying all the expenses for the support of the institution, of $9,717.

The accounts of the Treasury of the State, to the commencement of the year, exhibit a balance in the Treasury of $83,775, which is less by $2,710, than the balance at the beginning of the last year. Some sources of income, which last year supplied about $30,000, have ceased. The current yearly charges upon the Treasury, are estimated at $240,000, and the regular income at $215,000. The Governor suggests the expediency of providing means, not only to supply the deficit, but to prevent the exhaustion of the public resources, which should be applied to the purposes of nourishing the public schools, and promoting permanent and public improvement. These are but a part of the topics of the message. We have selected them for the purpose of inviting the attention of the reader to the message itself, where all the subjects touched upon are very clearly and satisfactorily developed.

FOREIGN INTELLIGENCE.

MEXICO. From this country, we have communications to the 16th of November. On the first of that month, we learn, that the first number of a daily paper was issued in the Capital, entitled "Correo de la Federacion Mexicana." Its editors are gentlemen of talents and influence; and, to judge from the first fruits of their labors, possess a liberal and independent spirit. They promise to praise or censure, as they may merit, the measures of the Government, "without excepting the President of the Federation." And in an early paper, they take occasion to notice the sluggish progress of business in the Department of State; and express surprse that, whilst the treaties concluded at Panama have been laid before Congress, the treaty with the United States yet slumbers in the office of Foreign Relations. "It seems," they observe, "that the business of the Departments has fallen into the hands of the *seven sleepers*."—*Nat. Int.*

BRAZIL. *Baltimore*, Dec. 20. There has been a serious conflict between the Buenos Ayrean troops and the Brazilians, near Montevideo, in which the latter were defeated with the loss, it is here currently reported, of seventeen hundred prisoners, the number killed and wounded not mentioned; but as the contest is supposed to have been a sanguinary one, the loss must have been excessive.

General Alvarez is marching with a sufficient army to Rio Grande, and the impression prevails among several well informed and intelligent political men, intimately acquainted with the defences of the country, and the disposable force under the Brazilians, that the Provinces will be abandoned to the Buenos Ayreans without much opposition.

There is no doubt that Admiral Brown of whose exploits and unexampled bravery you must have heard frequently, has taken the command of the Chilian Squadron, and is daily, I might more properly say hourly, looked for on the coast. As this place lies so conveniently to the mouth of the La Plata and affords a good harbor and facilities for operations against the Brazilians, Admiral Brown will in all probability make his first debarkation here. Its possession is a matter of the first importance to Buenos Ayres, should her military views extend really to the occupation of Rio Grande, and its loss to Brazil could only be felt once, and that forever.

Santos may be considered a point d'appui of much interest, and whether the Brazilians held it in this estimation or not, I am uncertain; but of one thing I feel pretty confident, that were it in the hands of Brown, its importance to the trade and military designs of Brazil would be most strikingly exemplified.—*Gaz.*

COLUMBIA.—The National Intelligencer gives the following translation of a communication received from the government of Columbia, by Mr Salazar, Minister Plenipotentiary from that republic, to the United States of America.

Office of Secretary of State and Despatch of Foreign Relations.

BOGOTA, 6th of November, 1826—16.

To Signior Joseph Maria Salazar, Envoy Extraordinary and Minister Plenipotentiary to the United States of America.

I hasten to inform you that, according to official information which has just been received, the President Liberator will arrive in this city on the 14th instant. The people, as was anticipated, have begun to see their ardent wishes realized; for, since the 12th of September, when his Excellency arrived at Guyaquil, each day has given proof of the desire of his Excellency to promote the true happiness of Columbia, and of the affectionate respect of the Columbians towards their benefactor. The result has been, up to this time, the complete re-establishment of constitutional order in the Department of Ecuador, Guyaquil, and Asuay, effected by persuasion, and not by the exercise of authority. In one of the Departments, one only of the Intendants has been removed—the Commandant General only in another. This conciliatory conduct, so conformable with that which has been observed by the government, is the best proof of Union and Public safety; and I hope to be able before long to communicate to you that the law has recovered its authority in all the extent of Columbia.

With perfect respect and distinguished consideration, I am your obedient humble servant,

Joseph R. Revenga.

The following items of literary and philosophical intelligence are from the Christian Observer of October.

GREAT BRITAIN. The new London bridge is proceeding with rapidity. The contractors are to complete it before March 1830, for the sum of 468,000*l*. The middle arch of the bridge will be 150 feet in span, and 37 feet in rise. The carriage-road over the bridge is to be thirty-six feet wide, and the footpaths are each to be of the width of nine feet. The centres for the second arch are nearly finished.

It is calculated that the joint-stock schemes projected during the last two years, amounted in number to two hundred and forty-three; that the capital proposed to be subscribed on them, was 248,000,000*l*.; and that the amount actually paid was forty-three millions.

From some late experiments on the adhesion of glue, by Mr Bevan, it appears that a force of 715 lbs. was required to separate two surfaces of dry ash-wood of one inch in diameter. In two pieces of soft deal, well glued together, the wood yields in its substance before the glue.

POLAND. The Emperor Nicholas has decreed that the coin of Poland shall bear the effigies of the Emperor Alexander in future, with this inscription—"Alexander I. Emperor of Russia, restorer of the kingdom of Poland 1815;" on the other side, "Nicholas I. Emperor of all the Russias, reigning King of Poland."

INDIA. Among the ordnance captured at Bhurtpore is an iron six-pounder, with the following inscription: "Jacobus Monteith, me fecit Edinburgh, Anno Dom. 1642."

A suspension bridge has been erected over the Giri, in the lower range of the Himalaya mountains, 100 feet in the the clear, and from eighty to 100 feet above the torrent. Considerable difficulty was found in sinking holes in the rocky soil for the main standards and piles; but it was overcome by the engineers, assisted most cordially by the hill chiefs, who are fully sensible of the value of such benefactions bestowed upon their country.

The East-India Company have prohibited all persons in their service from connecting themselves with any newspaper, or other periodical journal, in India, (unless devoted exclusively to literary and scientific objects, whether as editor or sharer in the property.

By the arrival of the Agenoria, Paris papers to Nov. 18th, and those of London to Nov. 16th have been received. As they are but one day later than those received before, they furnish but little news. Nothing new from Greece has been received.

The war operations between the Russians and Persians are said to have been impeded by the season. The Persian army is said to consist of 254,000 men.

DOMESTIC INTELLIGENCE.

CITY GOVERNMENT. The Organization of the City Government for the current year, took place on Monday last. The members of the City Council having assembled in the Chamber of the Common Council, prayer was made by the Rev. Mr Sharp, and the oath of office was administered to the Mayor, the Hon. Josiah Quincy, by Chief Justice Parker. The Aldermen and Members of the Common Council having taken the oaths, the Mayor, in obedience to the requisition of the city charter, delivered an address, calling the attention of the Council to the several objects which he conceived deserved their consideration. The Common Council afterwards passed an order, requesting a copy of the address for publication. John R. Adan, Esq. was reelected President of the Common Council, and Thomas Clark, Esq. Clerk, both without opposition. Samuel F. McCleary, Esq. was afterwards in convention of the two Boards, rechosen City Clerk, by nearly an unanimous vote.—*D. Adv.*

RAIL ROADS. A respectable meeting of citizens was held on Tuesday evening, in the Supreme Court Room, on the subject of the contemplated Rail Way through the State. George Bond, Esq. presided, and Mr W. Flint, was appointed Secretary. A Committee, consisting of Messrs Russell Jarvis, Abbot Lawrence, William Foster, Samuel Austin, and Andrew J. Allen, was appointed to take the subject into consideration, and to report at a future meeting, of which notice will be given.

The Albany Advertiser states that the snow at that city is nearly two feet in depth, and that there is good sleighing to Buffalo.

FINANCES. The report of the Secretary of the Treasury, enables us to contrast the finances of this country with those of Great Britain; and the result is highly flattering to the republican government. Our debt has been reduced in eight years, nearly $19,000,000, and a great additional reduction has been effected in the same time by converting the 6 per cent stocks bearing interest at 4 1-2 and 5 per cent. During the same period, the public debt of Great Britain has increased about $27,000,000!

The annual expenditure of Great Britian, including the charge upon the debt, is about forty seven million pounds sterling, $200,000,000!—that of the United States, likewise including the charge upon the debt, is $23,000,000.

AMERICAN BIBLE SOCIETY. The treasurer of this institution received during the month of November last, the sum of $5,341 21. The issues from the depository, during the same period, were— Bibles, 5,951; Testaments, 3,016—Total, 8,367.

NEW BRIDGE. A new Bridge has been built over the river Delaware, near Milford, New Jersey. It is composed of two arches of 180 feet span supported by a single pier in the middle of the river. The bridge cost $16,000, and is said to be the best over the Delaware.

The Secretary of State has informed Congress that the boundary between this country and Mexico, and the restoration of slaves who have escaped from Louisiana to that republic, have been the subjects of negociations with her, and that a treaty embracing one of them has been concluded, though not yet ratified.

The authorized publication of the laws of the United States has been transferred from the Portland Argus to the Statesman, and from the Concord Patriot to the N. H. Journal.—*Portsmouth Adv.*

We are glad to perceive that the health of Mr. MILLS has sufficiently improved to enable him to reach the city. He appeared in his place in the Senate on Friday.—*Nat. Int.*

☞ The publication of this number of the Register has been delayed by the circumstance, that since the last week, new arrangements have been made for printing it, which rendered it necessary to procure new founts of type.

MARRIAGES.

In Washington city, Henry C. Martindale, representative in congress from Washington co. N. Y. to Olivia F. daughter of Dr James Ewell, of the former place.

In Walpole, on Sunday evening Dec. 31, by Rev. Mr Storer, Mr Nathaniel Bird to Miss Kezia E. Payson.

In Norwich, (Conn.) on the 18th ult. Mr Darius Lathrop, formerly of Easton, (Mass.) to Miss Philena S. Avery, of Bozrah.

In Harvard, Mr Elisha Turner, of Boston, to Miss Catherine Childs, of Concord, N. H.

In Bridgewater, Mr Henry Field, of Taunton, to Miss Hepzibah C. Leonard—Mr Ellis Hill to Miss Louisa Leach; both of B.

In this city, on Wednesday evening, by the Rev. Dr Gardiner, Mr Henry Timmins to Miss Elizabeth Hubbard Greene, daughter of Gardiner Greene, Esq.—Mr Charles Waters to Miss Sarah Jane Thompson—Mr Nathan Stone to Miss Mary Fulton.

In Cambridge, Mr Andrew Allen to Miss Elizabeth Watson.

In Plymouth, Mr Otis Churchill to Miss Sally Cobb Churchill.

In Lowell, Mr Jefferson Bancroft to Miss Harriet, daughter of Mr Amos Bradley, M. D. late of Dracut.

In Bloomfield. (Me.) Dr George W. Stickney, of Anson, to Nancy French, of Boston.

In Nashua Village, Mr Ezekiel Greely, to Miss Nancy French, of Boston.

In Hingham, by Rev. Mr Richardson, Mr John Manuel, jr to Miss Mary S. Lincoln; Mr Leavitt Humphrey to Miss Meriel Stodder.

DEATHS.

In this city, on Monday, Mr Nathaniel Francis, aged 26.—Miss Harriet Bullard, aged 18.—Mrs Hannah Currie, aged 87.

In Cambridgeport, Mrs Mary Nowell, aged 73.

In Walpole, (Mass.) on 28th ult. Mr John Lewis, aged 37—a faithful friend and valuable citizen.

In New-York, Capt. John H. Cranstow, formerly of the U. S. Army.

In Quincy, Capt. Peter Bracket, aged 73.

In Lebanon, (Con.) on the 29th ult. Colonel James Clark, aged 96 years, well known as having distinguished himself at the battle of Bunker's Hill and in other Revolutionary services.

In Providence, Capt. Gideon Hull, aged 86.

In England, at Colchester, Rev. John Jennings, in the 64th year of his age, and having been thirty eight years paster of the Ancient Congregational Church at Thaxted, Essex.

At Dorchester, (Eng.) Rev. Abel Edwards, aged 78.

In England, Rev. John Yates, aged 71 years.

ASTRONOMICAL LECTURES. Mr. CHICKERING, of Harvard University, will commence a course of Lectures on ASTRONOMY, on TUESDAY EVENING NEXT, at half past 6, in the *Julien Hall*. The Course will consist of twelve Lectures. The Lectures will be delivered on *Tuesday* and *Thursday* Evenings. The following are the subjects of the proposed Lectures.

1. Introductory.
2. General View of the Planetary System.
3. Gravity.
4. The Sun.
5. The Inferior Planets and the Moon.
6. The Earth, its Figure and Motion.
7. The Earth,—its Motions.
8. Eclipses and Tides.
9. The Superior Planets.
10. Comets.
11. The Fixed Stars.
12. The Fixed Stars.

Terms of Admission to the Course.

For one Person, - - - - - $4
For two Persons, - - - - - 7
For a Family, - - - - - 10

Admission to a single Lecture, 50 cents.

Tickets and Synopses of the Course, at HILLIARD, GRAY & Co's. Bookstore.

Boston, Jan. 4.

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 4.

CONTENTS.

REVIEW.

Yorktown; an Historical Romance; Flint's Poems; Wharton's Discourse.

MISCELLANY.

Nature; Italian Lyrical Poetry; Letter from an American at Gottingen; Unpublished Letter of Dr. Franklin.

ORIGINAL POETRY.

Burns. To a Rose, brought from near Alloway Kirk, in Ayrshire, in the Autumn of 1822; Niagara. From the Spanish of Jose Maria Heredia; My Native Village; A Changeful Picture.

CRITICAL NOTICES.

Torrey's Flora of the Northern and Middle States; Russian Tales; President Lindley's Address; Porter's Tales round a Winter Hearth; The Juvenile Philosopher; Blair's Universal Preceptor; The Boyne Water, a tale; Mills's History of the Crusades; Mills's History of Chivalry; Brooks's Phi Betta Kappa Poem; Le Lecteur Francais; The Sailor Boy's First Voyage.

INTELLIGENCE.

Sugar for Preserving Fish; On the Transference of Fish from Salt Water to Fresh; Sound attending the Aurora Borealis; American Statistics; Calculation of London Consumption; Novel Mode of Robbery; Professor Mezzofanti of Bologna; England Fifty Years Ago; Incombustibility of Wood; Polish Coin; Sounds; Natural Mummy; Singular Bird; Education in Portugal; Natural Curiosity; Magnetism by Percussion; Skeleton of a Mammoth near London-Death of a supposed Witch; List of New Publications.

LITERARY ADVERTISER. Jan. 6.

NORTH AMERICAN REVIEW.

THIS day published, by FREDERICK T. GRAY, No. 74 Washington street, (up stairs,) the NORTH AMERICAN REVIEW.

CONTENTS OF NO. LIV.

ART. I. *Internal Improvements* Report of the Examination which has been made by the Board of Engineers, with a view to Internal Improvement, &c. February 14th, 1825. Report of the Board of Internal Improvement upon the Subject of a National Road from the City of Washington to New Orleans.

ART. II. WINTHROP'S HISTORY OF NEW ENGLAND.—The History of New England from 1630 to 1649, by John Winthrop, first Governor of the Colony of Massachusettss Bay; from his Original Manuscripts. With Notes, &c. By James Savage.

ART. III. THE WISE MEN OF GOTHAM.—The Merry Tales of the Three Wise Men of Gotham.

ART. IV. GROWTH OF THE MIND.—Observations on the Growth of the Mind. By Sampson Reed.

ART. V. LIFE OF WILLIAM PINKNEY.—Some Account of the Life Writings and Speeches of William Pinkney. By Henry Wheaton.

ART. VI. DIPLOMACY OF THE UNITED STATES.—The Diplomacy of the United States; being an Account of the Foreign Relations of the Country, from the First Treaty with France, in 1778, to the Treaty of Ghent, in 1814, with Great Britain.

ART. VII. WILSON'S AND BONAPARTE'S ORNITHOLOGY.—Supplement to the Ornithology of Alexander Wilson; containing a Sketch of the Author's Life. By George Ord. American Ornithology; or the Natural History of Birds inhabiting the United States, not given by Wilson; with Figures from Nature. By Charles Lucian Bonaparte. Vol. I.

ART. VIII. PHI BETA KAPPA ORATIONS.—A Discourse delivered before the Phi Beta Kappa Society at Cambridge. By Joseph Story.—An Oration pronounced at New Haven before the Society of the Phi Beta Kappa. By James A. Hill-House.

ART. IX. GREEK LEXICOGRAPHY. The Greek Lexicon of Schrevelius translated into English, with many Additions.

ART X. IMPROVEMENT OF COMMON SCHOOLS. Essay upon Popular Education, containing a particular Examination of the Schools of Massachusetts, and an Outline of an Institution for the Education of Teachers. By James G. Carter.

ART. XI. CARDOZO'S NOTES ON POLITICAL ECONOMY. Notes on Political Economy. By J. N. Cardozo.

ART. XII. RUSIAN TALES. Russian Tales; from the French of Count Xavier de Maistre.

ART. XII. REVISION of the LAWS of N. YORK. Report from the Commissioners appointed to revise the Statute Laws of the State of New York.

ART. XIV. *Critical Notices.* Francis Berrian. Bryan's Poetical Address. History of New York. Everett's New Ideas on Population. Education in Tennessee. Grimshaw's Books for Schools. American Journals in France and Germany; Atlantic Souvenir, and the Memorial. The Classical Reader, and the American Class Book. Congress of Buenos Ayres. Mason's Address on Church Music. *Quarterly List of Publications.* Jan. 6.

CHRISTMAS AND NEW YEAR.

MUNROE AND FRANCIS, Washington street, corner of Water street, will publish, in the course of a few weeks, the following new and interesting Juvenile Books.

Northern Regions; Or Uncle Richard's Relation of Parry's Voyages for the discovery of a North West passage, and Franklin's and Cochrane's Overland Journies. With 24 Copperplate Engravings.

Amusements of Westernheath, or Moral Stories for Children, with cuts.

Nina, an Icelandic Tale; by a Mother, Author of "Always Happy," &c.

Alfred Campbell, the Young Pilgrim; containing Travels to the Holy Land. By Mrs Hofland. With Copperplate engravings.

Adelaide, or the Intrepid Daughter; a Tale, including Historical Anecdotes of Henry the Great, and the Massacre of St Bartholomew. By Mrs Hofland. With Vignette, and Copperplate Frontispiece.

Rose Grant, a Mattock Sketch, with a frontispiece.

ALSO,

Twelve New Small Books at 50 cts a dozen, some of them original, viz. The Knapsack, by Miss Edgeworth. The Broken Flute. The Children who Played with Fire. The New Year's Gift. The Walk in the Wood. The Tell-Tale, The Canary Bird. A Present for Sabbath Schools, by Mrs Sproat. The Dancing Bear. The Rose Trees. Stories for Children, by Mrs Sproat. The Two Pear Trees.

They have just completed their new and convenient edition of Edgeworth's Early Lessons, namely,

Harry and Lucy, parts 1, 2, 3, 4. with the Address to Mothers, Little Dog Trusty, Orange Man, and the Cherry Orchard, complete in 1 vol. with 28 Origiual Designs on wood.

Frank, parts 1, 2, 3, 4, with 25 Original Designs. Complete in one vol.

Rosamond, parts 1, 2, 3, 4, and the Sequel, in two vols. with 56 Original Designs.

☞The three books above comprise The early Lessons of Maria Edgeworth; so that Frank, Harry and Lucy, and Rosamond, may be had separately. Besides these, they have *The Sequel* to *Frank,* in 2 vols and *Harry and Lucy Concluded;* being the last part of Early Lessons, published in 1825, by Miss Edgeworth. 3 vols. also, of

The Parent's Assistant; with 17 plates.

On or before Christmas, will be published *The Amulet,* being the first No. of a work selected from the English Souvenirs, with a frontispiece on copper, also Christmas Tales for 1826, ornamented. Oct 28

HINTS TO PARENTS.

A FEW copies of "Hints to Parents," are received, and for sale at 81 Washington street. It consists of two parts;—Part 1st, on the "Cultivation of Children.' Part 2nd, "Exercises for exciting the attention and strengthening the thinking powers of children,—in the spirit of Pestalozzi's method." From the third London edition.

Dec 23 2t

Agents for the Christian Register

BOSTON, DAVID REED, 81 Washington Street.

MASSACHUSETTS. Stephens Baker, *Beverly.*—N. Lazell, jr. *South Bridgewater.*—James Brown, *Cambridge.*—I. Shattuck, Esq. *Concord.*—Daniel Reed, *Easton.*—J. A. Saxton, Esq. *Greenfield.*—D. Andrews, jr. *Hingham.*—H. A. Breed, Esq. *Lynn.*—P. Morey, *Walpole*— W. Brown, Esq. *Plymouth.*—J. R. Buffum, *Salem.*—Rev. E. S. Goodwin, *Sandwich.*—A. G. Tannatt, *Springfield.*—Calvin Maynard, *Sterling.*—D. C. Hodges, *Taunton.*—John Bigelow, *Templeton.*—C. Harris, *Worcester.*—Capt. J. Gilley, *Marblehead.*—William Howe, *New Bedford.*—Perez Crocker, *North Bridgewater.*

NEW HAMPSHIRE. J. W. Foster, *Portsmouth* Jacob B. Moore, *Concord.*—Francis Grant, *Exeter*

MAINE. E. Earle, *Brunswick.*—E. Clapp, Esq *Bath.*—Glazier & Co. *Hallowell.*—Maj. B. Palmer *Kennebunk.*—S. Coffin, Esq. *Newcastle.*—George Thacher, Esq. *Saco.*—Daniel Kilby, *Eastport.*

CONNECTICUT. Rev. S. J. May, *Brooklyn.*

NEW YORK. Unit'n Book Society, *N. York.*—Rev I. B. Pierce, *Trenton.*

PENNSYLVANIA. R. H. Small, *Philadelphia.*

POETRY.

FOR THE CHRISTIAN REGISTER

A NEW EDITION OF AN OLD PARABLE.

As night approached, an aged Pilgrim went,
In hope of friendly fare, to Abram's tent,
Abram received him with a cheerful mind—
Soon food was ready—thus far all was kind.

But when the stranger was about to eat,
He failed to ask a blessing o'er his meat;
This Abram saw, and with a meaning nod,
Said. "Pause! my friend, and bow the knee to God!"

The sinner boldly answered in a word—
"I never owned Jehovah as my Lord."
'Then leave this tent, said Abram," quickly flee—
The godless man shall not abide with me."

When morning rose, the Lord to Abram said,
"Where is the guest who came to thee for bread?"
Abram replied—"The wretch disowned thy name—
I drove him hence, that he might feel his blame."

The Lord then mildly spoke—"With him I bore,
Though great his guilt, a hundred years and more,
That he might learn from kindness what is right;
Could'st thou not bear with him a single night?

"Thou too, not guiltless, I have long sustained,
And on thy head have showers of blessings rained!"
Abram was dumb—but, with a melting soul,
The Pilgrim sought—fed him—and told the whole.

The Old Man wept with mingled joy and grief,
And owned the Lord who thus had given relief:
Now both with feeling hearts unite to raise
Their souls to God, in undissembled praise.

Ye sons of men! hear what the Lord has done—
See how by mercy he the sinner won;—
Forbear like him, and let your kindness flow,
To save a brother lost from guilt and wo.

Contempt and harshness steel the erring mind—
Beneficence will best reclaim mankind;
Compassion, clearly subdues the soul,
And o'er the wretched gains a strong control.

GANGANELLI.

HISTORICAL.

The high and honorable motives of the Fathers of New England, in first leaving their native country, are happily expressed in the following paragraph from the New England's Memorial, lately re-published in this city.

"In the year 1602, divers godly Christians of our English nation, in the North of England, being studious of reformation, and therefore not only witnessing against human inventions, and additions in the worship of God, but minding most the positive and practical part of divine institutions, they entered into covenant to walk with God, and one with another, in the enjoyment of the ordinances of God, according to the primitive pattern in the word of God. But finding by experience they could not peaceably enjoy their own liberty in their native country, without offence to others that were differently minded, they took up thoughts of removing themselves and their families into the Netherlands, which accordingly they endeavoured to accomplish, but met with great hindrance; yet after some time, the good hand of God removing obstructions they obtained their desires; arriving in Holland, they settled themselves in the city of Leyden, in the year 1610, and there they continued divers years in a comfortable condition, enjoying much sweet society and spiritual comfort in the ways of God, living peaceably amongst themselves, and being courteously entertained, and lovingly respected by the Dutch, amongst whom they were strangers, having for their pastor, Mr John Robinson, a man of a learned, polished and modest spirit, pious and studying of the truth, largely accomplished with suitable gifts and qualifications to be a shepherd over this flock of Christ; having also a fellow helper with him in the eldership, Mr William Brewster, a man of approved piety, gravity, and integrity, very eminently furnished with gifts suitable to such an office."

The purpose of the Pilgrims in removing to a foreign country was a *religious* purpose. Though they did not undervalue or despise the riches and comforts of *this* life, yet they valued their *religious* privileges and hopes *more*. Worldly privation and *bodily toil* and suffering were of light account in their estimation, could they but lay the foundation for the spiritual security and progress of their posterity. This was the spirit which, on the disappointment of their hopes in Holland prompted them, with the almost certain prospect of much temporal suffering and loss, to encounter the dangers of a foreign voyage, and to remove to these western shores. The particular circumstances which occasioned their removal from Holland, as well as a full development of their motives in coming to America, are given in the following further extracts from the Memorial.

"But notwithstanding their amiable and comfortable carrying on (as hath been said) although the church of Christ on earth in holy writ, is sometimes called heaven; yet there is always in their most perfect state, here in this lower world, very much wanting as to absolute and perfect happiness, which is only reserved for the time and place of the full enjoyment of celestial glory; for, although this church was at peace, and in rest at this time, yet they took up thoughts of removing themselves into America with common consent; the proposition of removing thither being set on foot, and prosecuted by the elders upon just and weighty grounds; for although they did quietly and sweetly enjoy their church liberties under the States, yet they foresaw that Holland would be no place for their church and prosterity to continue in comfortably, at least in that measure that they hoped to find abroad; and that for these reasons following, which I shall recite as received from themselves.

"First, Because themselves were of a different language from the Dutch where they lived, and were settled in their way, insomuch that in ten years time, whilst their church sojourned amongst them, they could not bring them to reform the neglect of observation of the Lord's day as a sabbath, or any other thing amiss among them.

"Secondly, Because their countrymen, who came over to join with them, by reason of the hardness of the country, soon spent their estates, and were then forced either to return back to England, or to live very meanly.

"Thirdly, That many of their children, through the extreme necessity that was upon them, although of the best dispositions, and graciously inclined, willing to bear part of their parents burthens, were oftentimes so oppressed with their heavy labors, that although their spirits were free and willing, yet their bodies bowed under the weight of the same, and became decrepid in their early youth, and the vigour of nature consumed in the very bud. And that which was very lamentable, and of all sorrows most heavy to be borne, was that many by these occasions and the great licentiousness of youth in that country, and the manifold temptations of the place, were drawn away by evil examples into extravagant and dangerous courses, getting the reins on their necks, and departing from their parents. Some became soldiers, others took upon them far voyages by sea, and others some worse courses, tending to dissoluteness, and the destruction of their souls, to the great grief of their parents, and the dishonor of God; and that the place being of great licentiousness and liberty to children, they could not educate them, nor could they give them due correction without reproof or reproach from their neighbors.

"Fourthly, That their posterity would in few generations become Dutch, and so lose their interest in the English nation; they by ing desirous rather to enlarge his Majesty's dominions, and to live under their natural Prince.

"Fifthly and lastly, and which was not the least, a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto for the propagating and advancement of the Gospel of the kingdom of Christ in those remote parts of the world, yea, although they should be but as stepping stones unto others for the performance of so great a work.

"These and such like were the true reasons of their removal, and not as some of their adversaries did, upon the rumor thereof, cast out slanders against them, as of the state were weary if them, and had rather driven them out, (as heathen histories have feigned of Moses and the Israelites when they went out of Egypt) than that it was their own free choice and motion.

"I will therefore mention a particular or two, to evince the contrary.

"And first, although some of them were low in their estates, yet the Dutch observing that they were diligent, faithful, and careful of their engagements, had great respect to them, and strove for their custom.

"Again, secondly, the magistrates of the city of Leyden where they lived, about the time of their coming away, in the public place of justice, gave this commendable testimony of them, in reproof of the Walloons who were of the French church in the city: These English (said they) have lived amongst us ten years, and yet we never had any suit or accusation against them, or any of them, but your strifes and quarrels are continual.

"The reasons of their removal above-named being debated first in private, and thought weighty, were afterwards propounded in public and after solemn days of humilitation observed both in public and private, it was agreed, that part of the church should go before their brethen into America to prepare for the rest: And if in case the major part of the church did choose to go over with the first, then the pastor to go along with them but if if the major part stayed that he was then to stay with them."

EDUCATION.

INFANT SCHOOLS.

The American Journal of Education, a monthly, periodical work of much merit, (published by Wait, Green & Co. Court street Boston,) has devoted a portion of its pages to the subject of infant schools. In the preparatory Address of the number for January, 1827, we have the following remarks in allusion to this subject.

Our *primary schools*, it is to be hoped, will be benefitted by the introduction of this system, especially in their youngest classes. None of our readers who have perused the numbers of our first volume, can, we think, retain a doubt that primary education has hitherto labored under several serious defects, which the system adopted in infant schools would not fail to remove. The first of these defects which we would now mention, seems to be the entire neglect of *physical* education.

The little pupils are too commonly converted into prisoners; and the confinement of body and soul seems to be the predominating object in the arrangements of the school room, the position of the scholars, and the regulations of the instructer. The management of infant schools, as delineated in our first volume, must, we think, have shown that all these features of the prevailing method, are positive hindrances, rather than aids to improvement; and that they are in fact equally injurious to the pupils and the teacher. Physical culture and enjoyment, it has been demonstrated, may be happily blended with the daily lessons of the school, so as actually to become inseparable. It seems to us a matter of urgent necessity that the improvement of primary schools, in this particular, should be commenced forthwith. Is it worthy of the character of any of our large towns or cities, to have their primary schools in their present neglected condition? We will not detain our readers by a painful description of what many of them may daily see,—buildings which by their diminutive size and accommodations, seem designed to crowd and suffocate their tender occupants, and which, from their obscure and inconvenient location, are equally dismal within and without—no playground, no scope for exercise or enjoyment,—and to crown the scene of infliction, a full school in the heat of a summer day; each little sufferer wedged in by his companions. There is, we know, here and there, a difference,—a pleasant, airy, well-lighted, well-seated school room; but these are as the exceptions to the general rule. Here, then, is a wide field for immediate reformation; and if the intelligence communicated in our pages, can contribute to this end, we shall feel abundantly compensated for every effort.

More, however, than what has been now suggested, remains to be done. The *moral* instruction of children at primary schools needs vastly more attention than it has yet received. It is not enough that occasional approbation or rebuke be dealt out, as the exigences of the case or the moment may seem to require. Something systematic and permanent should be attempted,—indeed, should be made one of the principal objects in such schools; where the foundation of disposition and character is laid for life. Here, too, the method adopted in infant schools, suggests the means of improvement. In these institutions, the cultivation of the heart receives its proper place in the scale of estimation; it is not treated as a thing which it is very well to keep in view occasionally, or as at best but a sort of collateral object. It is made the grand aim which the teacher must always have before him,—come of intellectual improvement what may.

But the *intellectual* discipline of children is by no means neglected in the infant schools; it is pursued, in fact, on a much more rational and efficient plan than is adopted in even the best of primary schools. The whole method of cultivating the intellect is planned with reference to the formation of mental habits, rather that to the acquisition of a given quantity of spelling or reading. The attention is awakened and interested on a multitude of pleasing and useful subjects, by submitting to the observation of the senses a variety of striking objects or representations. The principle of curiosity is excited and gratified; an early tendency to inquiry and investigation, and a pleasure in mental exercise, are produced, which naturally lead to habits of reading and reflection,—the great safeguards of the heart, and among the best enjoyments of life. Instruction is given in a familiar and pleasing shape which delights the young recipient, as much as it advances his intellectual character. The whole business of early education is invested with such an aspect as makes it, throughout, a source of direct and never failing enjoyment. In these respects, too, our primary schools stand much in need of improvement. Our prevailing methods are addressed too much to the mere exercise of memory; the scheme of instruction is too narrow and exclusive; it debars children from many sources of improvement and happiness which their Creator seems to have designed for them. We shall not, therefore, consider the subject of infant schools as exhausted, while it continues to furnish suggestions for the improvement of early education in any of its branches.

MISCELLANY.

SUPERSTITION OF THE GREEKS.

Extract from Mr Hartley's Journal of his visit to Zante, one of the Ionian Islands.

The first church which we entered was that of the Holy Trinity. It is a fine building, with two aisles, and possesses, like most of the other churches which I have seen in Zante, pictures and decorations much superior to those exhibited in the other islands. All the Greek churches have this peculiarity, that one end is devoted to the representation, by pictures, of our Saviour, the virgin Mary, and a large number of saints; to these, the people pay their worship! The Greeks in general, direct greater attention to the virgin Mary, than even to Christ himself; and more respect is paid to the pictures of the virgin, than to any others. Thus the most usual object of domestic worship, or in other words the picture most frequently found in private houses, is a representation of the virgin, with an infant Saviour in her arms; and in churches, I generally observed our Lord's mother portrayed in advance of the other pictures on the wall, as well as occupying her allotted place among them. In the Trinity Church, this picture had a large number of gold and silver offerings attached to it, in fulfilment of vows made by persons in distress; this practice is universal among the Greeks, and I believe it equally universal, that vows are not made to God, but either to the virgin, or to some particular saint. These offerings frequently represent different parts of the human body, which have been restored to health and soundness; as feet, legs, and arms. On the present occasion, I observed, among other gifts, a pair of silver eyes. Here, too, I noticed a circumstance, which had not previously caught my attention in any of the seven islands; I mean, that of St George killing the dragon, is an object of religious worship: there were two pictures of this kind in this church, and one of them was surrounded by a large number of saints in mother-of-pearl. I was also surprised at finding our Lord represented with wings. On looking into a prayer-book which was lying open, I was shocked on finding an address to the virgin to the following effect:—"Since we have no other refuge, or tower of strength, to save us from destruction, but only thee, O Virgin, we cry unto thee, save us!"

Another church which we visited was that of St Dionysius. This is the patron saint of the island: they possess his dead body, and pay to it idolatrous worship; on the stated days, they carry him about in grand procession. I have heard of persons, who would not dare to take an oath by this saint, when they had no hesitation whatever in swearing by God himself.

We next proceeded to the church of St Carolambo, to whom is attributed the protection of the island from the plague. They have a finger of the saint, which they parade about in grand state at certain seasons. Here an attendant shewed me a picture, which he asserted, very gravely, "had been taken out of the sea;" and the number of representations of limbs attached to it, attested its miraculous powers! It did not, indeed surprise me to hear of pictures swimming; for I had, on a former occasion, heard of one that could fly. I was informed at the monastery of Cathaca in Ithaca, of a picture of the virgin in their possession, which had passed through the air from Joannina to that place!

The possession, indeed, of relics, miraculous pictures, &c. is one of the surest sources of emolument in these unhappy countries; and, of course, the possessors will each of them be eager to cry loudest, *These are thy gods, O Israel!—Missionary Herald.*

PRAISE AND CENSURE. The world, some people say, is censorious,—and it is, to a certain extent, true. But the world sometimes complements very highly; and I have a strong inclination to say, that its praises do more mischief than its censures,—I will say it.

Censure, when applied where it is merited, often has a salutary effect. When bestowed where it is not deserved, it produces no injury on a well regulated mind. The strong and prevailing disposition among people to think more highly of themselves than they ought, needs some general corrective; and censure, though an unpleasant, is often, in these cases, a very wholesome medicine. Praise on the other hand, touches a more dangerous key, it nurses instead of suppressing the dangerous propensity to pride.

"*He's a genius,*" people said of my young friend Alcanzor, and it got to Alcanzor's ears, as such things will in nine cases out of ten. The youth was promising fair for manhood; with industry and prudence to follow up the advantages he enjoyed, he would have become an ornament to society.—But the idea of being a genius, haunted him night and day. He put on a thousand ridiculous airs, and fell into as many ridiculous practices, became puffed up with vanity and self-conceit, and let slip all his golden opportunities in grasping after the foolish phantoms that flitted before his bewildered brain. He turned out a poor creature. Praise did the mischief.

"*What a beautiful girl!*" the young gentlemen used to say when they passed Jane Seymour's window, and got a glance at her fine face, and pretty figure. It was no wonder they called her beautiful, for she was so. But, persuade a young lady she is beautiful, very beautiful, and she must be a girl of extraordinary good sense if she don't let the thing run in her head to the exclusion of more profitable thoughts. Jane once cultivated her mind, was industrious and ingenious with her needle, bid fair to become an excellent housekeeper, and she would have been a rare prize if left to the guidance of her natural judgment. But she soon began to conclude that she was beautiful; that beauty compensated for every thing, and she neglected every thing else. Those of the beaux who were worth having, thought differently, the others she would not accept, and this misunderstanding lost her a husband.

Praise has made more fools and coxcombs, than censure ever made misanthropes. They are both good things in their *exact* places, but it requires a great deal of judgment to place them there. When misapplied, the first flows generally from better feelings than the last; and it is a pity friends should do one another an injury. These axioms are indisputably correct, and ought to be always borne in mind.—*Trenton Emporium.*

FOR SALE

AT the "House for the Employment for the Female Poor," in High Street,

Towels, coarse and fine; Comforters; Sheets; Pillow-cases; Shirts; Neck-cloths. and various other articles.

The design of this institution is, to enable the poor to provide for their own, and the wants of their children, *by their own industry.* Much of their work is done by the female children of the poor, in a very large school, which is to be supported by the sale of the articles that are made in it. What charity can be more unexceptionable in its character than this? Or, how can good be done at a cheaper rate, than by the purchase of these article? D16

DUTIES OF CONSOLATION.

JUST Published, at the Office of the Christian Register, THE DUTIES OF CONSOLATION, and the Rites and Customs appropriate to Mourning. nov 4

MR SULLIVAN'S REMARKS.

JUST Received "*Remarks on a Sermon,* publish ed by the Rev. ISAAC ROBINSON, Pastor of the Church in Stoddard, N. H. Illustrating the Human and official inferiority of, and Supreme Divinity of Jesus Christ." By T. R. SULLIVAN, Pastor of Keene Congregational Society. dec 30

THE TWO BIRTH DAYS.

JUST published at 81 Washington street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft

MRS BARBAULD'S WORKS.

THIS day published at the Christian Register Office, "An Essay on the Origin and Progress fo Romance-Writing, (by the late Mrs Barbauld.) This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public, but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810. 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, and will be furnished to the subscribers to Mrs Barbauld's Works at 12 1-2 cents.

The three vols. complete, and neatly bound in boards, may be obtained at 81, Washington St. at 87 1-2 cents per vol. The price will be raised to one dollar per vol. after the first of January.

D 9 epis3t

NEW YEAR'S PRESENTS.

A VARIETY of Books suitable for New Year's Presents, may be obtained at the Office of the Christian Register, 81 Washington street. de23

CARPENTER'S CATECHISM.

JUST published, at the Office of the Christian Register, "An Introductory Catechism, by LANT CARPENTER, D. D.

The readers of the Christian Register will recollec that this is the book that was lately named with approbation in this paper, and recommended to the notice of parents and teachers. It is sold at 6 cents single, $4 per hundred. Dec 25

THE FRENCH CABIN BOY, OR MODERN CRUSOE.

A NARRATIVE of the life and adventures of a French Cabin Boy who was shipwrecked on an uninhabited island. From the French of Mad. Malle De Beaulieu, just published and for sale by JAMES LORING, No. 132, Washington street.

N. B. The above interesting work unfolds the expedients to which an ingenious and cultivated youth would resort on being shipwrecked on a desolate spot without any human assistance. A vein of moral sentiment is interwoven throughout. This work is specially calculated to interest young persons engaged in the study of Botany and Natural History.

Also—The NEW YEAR'S SABBATH—DUTIFUL GEORGE, and other tales, price 50 cents per dozen. Dec 23

NEW YEARS PRESENTS.

FOR sale by NATHANIEL S. SMPKINSI, Court-street corner of Brattle-street;

Atlantic Souvener—The Memorial—Russian Tales—Juvenile Sketch Book—"French Cabin Boy, the modern Crusoe"—Lights of Education, or Mr Hope and his family—Charles Ashton, or the boy who would be a Soldier—Taylor's Scenes of Wealth, with 68 engravings—Original Poems—New Year Improved, or Errors Corrected—New Year's Eve—Visit to Malta, or the Little Prisoner—Rural Scener—Northern Regions, or Uncle Richard's relations of Capt. Parry's voyages—Rose Grant—Nina, an Icelandic Tale—Alfred Campbell the young Pilgrim—Tales for Boys—Tales for Girls—Factory Girl—Baby Tales—The two Birth Days—Joseph Ellis the Berry Boy—George Freeman—Robert and William—The two Lambs—Pleasant Stories—William and Thomas, or the choice of two ways—Descriptive Scenes. A variety of CHILDREN'S BOOKS with *coloured engravings.*

LIKEWISE—Astronomical, Botanical and Geographical Cards—Ladies' Morocco POCKET BOOKS and WALLETS—CARD CASES *with purse and memorandum attached;* and many other articles. dec. 23.

HINTS TO PARENTS.

A FEW copies of "Hints to Parents," are received, and for sale at 81 Washington street. It consists of two parts;—Part 1st, on the "Cultivation of Children.' Part 2nd, "Exercises for exciting the attention and strengthening the thinking powers of children,—in the spirit of Pestalozzi's method." From the third London edition.

Dec 23 2t

GRENVILLE'S CHEMICAL INK POWDER.

WARRANTED Superior for the immediate production of a beautiful jet black ink.

This Ink possesses some qualities superior to any other hitherto made. It flows smoothly from, and follows the most delicate stroke of the pen; does not blot and blur the paper; remains perminently of the same color as when first written with; does not readily yield to any chemical or mechanical reaction, and is therefore invaluable for Records, and other Instruments of Writing.

Unlike any other powder, at present known, Ink of a very fine quality may be made from it *immediately*

The whole powder dirsolves, and leaves no sediment.

RECOMMENDATIONS.

From the Hon. BENJAMIN RUSSELL, *Editor of the Columbian Centinel.*

BOSTON, July 20th 1826.

For a year past the Subscriber has made use of Grenville's Chemical Ink Powder with much satisfaction, and recommends it to his fellow citizens, as combining all the great beauties for a permanent and elegant Writing Ink. BENJ. RUSSELL.

From Gen. H. A. S. DEARBORN.

BOSTON, August 21st, 1826.

DEAR SIR,—I am very much obliged to you for the samples of Ink Powder, manufactured by A. S. Grenville I find that they speedily produce Ink of a very black and superior quality,—surpassing any I have ever been able to make from other ingredients, and fully answering the description given of it by the inventor.

Respectfully,
Your Obt. Sert.
H. A. S. DEARBORN

Sold wholesale by LEMUEL BLAKE, at his Paper Warehouse, No. 33, Broad-street, Boston, and may be had of the principal Booksellers, Stationers and Dealers in the United States.

(Price, One Dollar per dozen, 12 1-2 cents single paper.)

☞ A liberal Discount to wholesale purchasers. Orders executed with punctuality. eop3m.

CHRISTIAN CALENDAR.

JUST Published, the Christian Calendar, and New England Farmer's Almanack, for 1827. Some additional interest is given to this publication this year, by its being furnished with an engraving of the eclipse of the Moon, of May, 11th. In other respects it is substantially the same as the same publication of former years.

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may be had on reasonable terms for distribution.

nov 4 4t

HYMNS.

THE Hymns used in Purchase Street Church, may be obtained at 81, Washington street, in sheets to be bound in any style the purchaser may wish.

Dec 23

BROOKS' PRAYERS.

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers," Price 37 1-2 cents.

FAMILY PRAYERS.

FOR Sale at 81 Washington Street. "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev E. Q. Sewall.

NEW SCHOOL BOOKS.

LATELY Published and for sale by the Publisher, J. PRENTISS, Keene, N. H. by RICHARDSON & LORD, and HILLIARD, GRAY, & Co. and by most other Booksellers in "town and country."

The Literary and Scientific Class Book,—Embracing the leading facts and principles of science, illustrated by engravings, with many difficult words explained at the heads of the lessons, and questions annexed for examination, designed as exercises for the reading and study of the higher classes in common schools. Selected from the Rev. JOHN PLATTS' *Literary and Scientific Class Book,* and from various other sources; and adapted to the wants and condition of youth in the United States. By LEVI W. LEONARD